

made her vows at her profession. If she acted after all imprudently, she alone was to blame, and not the institute which she embraced. We feel deeply for the anguish which the death of these angelic beings must have inflicted on their brother; but we cannot contentedly suffer that private feelings and individual misfortunes should be brought forth as condemnatory of a system, sanctioned by the wisdom of so many centuries. As to the narrative of Maria Francisca, which is repeated in both Mr. White's books in the same words, we have to observe, first, that it appears from Mr. White's own account, that this lady was disliked and ill-used by her mother, and rather than live with her, she came to the impious resolution of "risking the salvation of her soul;" and so entered a convent, evidently without a proper vocation to such a life. Any one that acts thus is sure to be unhappy in a convent, and deserves to be so. Secondly, that she three years afterwards made her escape from the convent and appeared quite in despair, saying to Mr. White, *there is no hope for me!* Who can wonder at this? She entered a convent, feeling that she was not called to a conventual life; she took solemn vows, which she felt she was not called upon to take; and if she afterwards broke these vows, and forsook the convent, she may easily have bordered on despair; but who was to blame? Certainly not the convent, but herself. Thirdly, that being obliged to return to her convent, her friends endeavored to prove the nullity of her profession, but failed; "because," says Mr. White, "the laws of Trent were positive." But how is the conventual system to be blamed here? She was not forced in the first instance to make those vows; she made them of her own accord, resolved even to "risk her salvation" by making them. Thus the law of the Council which provides for the nullity of profession in cases where the nun has been compelled, were wholly inapplicable here. She had acted impiously, and was now to abide by the consequences of her impiety; and though she certainly deserved pity, that pity should lead no one to forget the justice of exonerating religion from any blame in the transaction.

Mr. White entirely passes over the sound reason and manifest advantages which recommend that priests should lead a single life, and is wholly bent upon the gross and perverse idea,